

LETTERS TO QUEEN ELIZABETH, 1591

H. Broughton

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ELIZABETH

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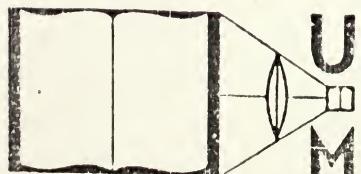
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TO THE MOST HIGH

AND MIGHTIE PRINCE

ELIZABETH, by the grace of God

Queene of Englande, Fraunce,

and Irelande, defender of

the fayth. &c.

32



Presented vnto your Highnes (most
gracious Soueraine) the
Concent of the holy Storie : endeuoryng there
to shewe, that all the
Booke of trueth brea-
thed from one spirite.
That coulde not be de-
clared, vntes the times

had a moij exact playnnes : which I recorded to be cer-
tainly chayned, euen from the fall, to the Redemption.
For that, I layde downe the pure wordes of the text :
whereof an angel tolde : That from the ende of Iudaes
captuitie 490. yeeres are pared out vnto our Lordes
death. Against this last part, a Learned man of Oxford
long disputed: not denying the worlēs to haue Gods au-
thoritie in them, nor yet differing from mee for their
beginning and ends . but affirming, That the Angells
meant no certaine tyme. And setting aside the Angels

wordes, he affirmeth, That from Olympiades 560.yeres
precisly may be gathered by the Greeke affayres: And
going on by the Iewes common weale, maketh a partitio.
He maketh the Temple (a marke most famous) the limite
of both partes: as I had done, but not in lyke tyme.
From Zerobabel and Iosuahs returne from Babel, he
maketh yeeres an hundredth and seauen vnto the buyl-
ding of the Temple. There I say that ancient Ebreues
euineually, ancient Greekes euineually, and Latines
most generially old and late, keepe them within 32.yeres,
and that Scripture and lyues of all famous men agree
with that. After the buylding of the Temple, are by
him to our Lordes deach 453.yeres: which I wyll grant
him, and fymore. In this laboure of his I blame his en-
denour of two generall errors: That he disanulleth the
propriety of the Angels wordes, and affirmeth, that the
returned from Babel lyued 107.yeres to buylde the
Temple. He read twelue monethes, as his hearers trium-
phed. Some of his Lectures he sent me, by which I myght
judge what matter could be in the rest. I could haue wi-
shed that he woulde cyther haue spoken where I myght
reply, or haue printed his opinions, that rumors myght
not prenayle aboue iudgement. I haue printed many se-
uerall workes against him. The summe of them is this:
That all his gaynsaying is extremelye erronous: and
that he hath . . . it blimed with any colour of sounde lear-
ning, one worde of my Booke. Those small workes of my
Defences for our Religion, and common trueth, oppug-
ned by one pretending peculiar differing from me: who
for these two poyntes haue all Nations, Religions, and
Studies, on my side: Them I humbly commende to your
Highnes,

Highnes, that they may be censured by some Learned, countenanced as trueth requireth, and considered according to the honour of your gracious gouernement. A private censure hath passed betwixt vs all ready. For my Lord Archb;shop of Canterburies grace, was chosen vmpier, and examined both sides argumentes. I hope I may with modesty pleade his testimony, though for my selfe, yet in a publique cause where it is good for all to knowe the full strenght of the trueth. His Grace did wholly approue the Concent for every whit: where his wisedome saw Heathen (that deceased Divines) confuted most plentifully, by most ancient Heathen of their owne kinde, and vniuersally by all Iewes. And touching former Christians folowryng Gentiles on Daniel, folowing Iewes in Ezra, his Grace saw them holpen from erreours, by their owne graunt: that when the D. and I joyne issue for the space betwixt the Alter and Temple: Prophane heathē haue there no worke: but olde Divines Ebrew, Greecke, Latine, tell him, that he went very farr, further then they woulde wish him. And touching cros-sing the Angels propriety, I can not thinke that Europe beareth one learned Christian, or that Iury (whiche trembleth at Gabriels oration) hath now one man, that holdeth the number uncertaine. I thinke his Grace will tell your Highnes so much. And your Maiesties signification of your Princeely determination, woulde more breake young brauning Studentes, whom reason in such vnexpected soyles can not bende. I greatly reuerence my learned aduersarie, and commende him, that he woulde not haue all libraries set on flame by fire of iudgement in few wordes, without tryall in one twelve monethes fight.

But I shoulde more commende him now, if at the last
he woulde tell, how playne the Scripture lay alwayes,
though no heathen before settled habiles aright with the
Chronicle. His same of Learning, and my more confi-
dent resistance, maketh many thinke that the Scripture
is hard, where our long labours differ. The fault is un-
tolerable in the one of vs two, either in him or in me:
and the faulty shoulde be forced to yelde, that none
thinke amise of Gods worde. I refuse not to abyde all
disgrace, if my trauels be not sounde true for the story,
profitable for the quietnes of the state, and fit for a Prince,
reigning in these west endes of the earth, the possession
of Christ. Our Marchantes that passe ouer all Nations,
can not carry into the East more noble marchandise
from the West, then skil of teaching Greekes, upon what
occasion, euer hitherto they missed 1500. yeeres in 4000.
and marred all the holy story, and lost religion: and cau-
sed the Christian Arabians to follow and sayle alike.
And that poynct hath been hence first opened, in
that lytle worke to your Maiestie, and in a further ex-
plication of it. Likewise, where by the tyme and kinred
of Christ, they may moue any Jewes: there, I trust, that I
may affirme, without chalenging more then due, that to
your Highnes first, both poynctes were declared in full
and constant Concert. What the paynes hath been to
contrive unto agreement so many most intricate pointes,
as for this harmony of Scripture haue been ioyned, from
east writers of hard and diuers tonges, and subtilities:
not Ebrew onely, but Syriaque and Chaldean, in sundry
Dialectes from Greekes and Latines of all sortes, auoy-
ding the errors of all, bringing nothing but matters of
dissi-

difficultie, and all iudged faultlesse: any may iudge, that considereth but the hardnes of the least of these studies severally. The payne is augmented by the greatnes of the charges: not maintained by great alowance of Diuinity, but gotten through Ebrew skill, and spent on Diuinity: though it be a rule of God and man, that none warre on their owne charges. Yet ductie bindeth all men to further, as they can, celestiall knowledge. But paynes in this sort, loseth much of the due encoragement. And some increase of grise I felte, that when I had a meaning to looke to my selfe by other meanees then Diuinity: I was requested by one of your Maiesties honorable Counsellers, a Divine, to take rather your Highnes preferment: the delay whereof hath hindered myne owne course. But all this may soone be cured, when it is knownen to your gracious care ouer Learning.

Your Maiesties
most humble Subiect

Hugh Broughton.

An Epistle sent vnto the Archb.
of C. and D. Elmer then B. of
London, chosen vmpires touching
the D. that read against the Concenc
of Scripture, and the Author
of that Concenc.

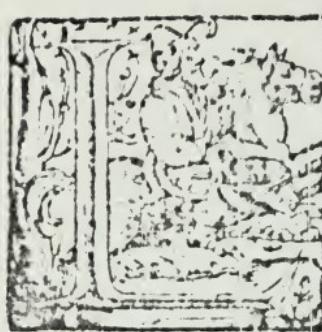
Vduetie remembred to your Grace and Lordshyp. It is knownen to all the Realme, with what vehemencie and care D. R. labored to proue, that a Concenc of Scripture for certaintie of Chronicle coulde not be made. By reason of his former credite, he hath drawen many to deny that, which they alwayes helde: & to be against them selues, to countenance him, and to disgrace me. I thought small skill might serue in an Apologie for all men: and was so bolde as to pronounce him more grossely deceyued, then euer I knew any man. And content coulde I haue been, to haue tryed by disputation, or by printing: not minding to leau off, vntil my booke to her Maiestie (which he laboreth wholly to disgrace) standeth by open iudgement, or falleth to my continuall disgrace, and last paynes in studie.

When

When he had long read to proue that *A tardochia*
was not of *Iechonias* captiuicie, and had made ma-
ny commende his caufe (we both graunt that to
ende our strife) and they being called to reade the
text, loathed their owne inconstancie : Yet then
this was tolde me, that some Oxford men requi-
red answere of me. Therevpon I wrote to *D. Rob-*
linson, Prouost of the Q. Colledge, certaine The-
ses, which might ende the cause : requesting his
allowance, or reiection : with this addition, that I
thought it iniurious that Oxford men should re-
quiere me to defende that, which they euer helde:
vnlesse they woulde protest, that cyther their
mindes were altered, or that they were vnable: and
of *D. Reynoldes* I wrote, that he was extremely cul-
pable, in blaiming me for differing frō him: where
none euer was, nor wylbe of his iudgement; and
by his owne wordes he is vtterly condemned.
Vpon this, *D. Reynoldes* commeth to London to
me, shewing that he was willing to take any iudge:
and both we agreed vpon your Grace, & you my
L. B. of London, that we might haue the cause
fully ended, without partialitie to the credite of
either, clearely to the glory of God, and brightnes
of his trueth: That whether soever hereafter should
make any stir in the cause, he shoulde be openly
culpable by all censures. My matter is opened in
my Booke of Scripture Concent in *Gabriels* oration
Dan. 9. in the Preface, and at the yeere of the
worlde 3470. My accusation is, that D.R. vniustly
blamed that, as all particulaies depending there-
upon:

vpon : which tende through the olde Testament,
yea from *Moses* to our Lord his ascention. To
all which courses, I blame him as iniurious. I mo-
ued him to sende to your Grace and Lordship,
the booke of his Lectures. I trow, reason wil moue
him to do so much, yf he meane to defende him
selte. I haue sent herewithall a briefe in Theses
and short declarations, to giue an insight to the
mutter : a copie whereof I coulde wish D. R. yf
he would : as I would gladly giue him any thing
for a Booke of his whole Lectures against mee. If
these be not sufficient, I am ready by Lecture,
Disputation, or Printing, to open any poynt hid
in my cause. Thus requesting your Graces and
Lordships free report to her Maiestie, and my L.
Treasurer, touching my Booke wherfore we
strive : after your conuenient leasure : I humbly
commende your Grace and Lordship to the
spiritc of truthe. *London. Nov. 4. 1591.*

To the worshypfull and learned,
the Vicechauncelour, and
others the gouernours of
learning-houses in the Vni-
uersitie of Oxforde.



Farende Fathers, you know that I
put forth sondry defences of my
doctrine, touching the harmonie
of Scripture, to cleare my booke
which I wrote to her Maiestie :
that I might proue my selfe not
vnauidised, in offering that doc-
trine to her Highnes : but carefull
of duetie to the Church and state. And God is my iudge,
that I had desire and hope therein, to haue aduanced not
a little the knowledge of Christ, the peace of the Church,
and honour of all humane good learning. My defenses I
hope, proue my cause to be sounde. And not onely that,
but a more playne dealing vsed, then I haue founde from
your Studentes. I wyll touch what I wrote : and your
mensinuries : and require your censure. First the trea-
tise of *Mandocla*, wrytten without open noting any
particuler aduersarie, prouing all Churches and Syna-
goges, and the natvie judgement of all playne folke, to
be of my syde, myght haue quietly appeased all stryfe, or
haue dryuen all you to haue defended your owne cause.
Moreouer I, though I stooode in possession of the ancient
opinion, and by that onely myght disgrace the replyer,
consented to abyde arbitrement, which commonly
would part stakes. Besides, I chayned holy testimonies
for the seruice of Shenesch, vnto that blessed seruice of
redemption, that the cause myght match the Saines
brightnes in the simplel sight : and the speach of euery

part appere of one tenour in phrase: that he which wold
be tropique in one poynt, shold be guilty of threatening
the lyke to all. Some learned strangers, thought that
paynes the best of mine. But some sayd, that your D. dis-
dayned to answere that: being whole the expresse worde
of God. Such reverence holy *Euthyphrones* gaue Gods
worde. Besides, your D. assyrring, that there was not a
Chronicle in the Bible, disputed vpon *Abrabams* tyme,
and the *Judges*, to proue them vncertayne. I marueyld
what he shold meane to disturbe the tructh, in that most
famous place: where God vpon *Terahs* death, began a
new accupt from Christes promise. The Sunne dif-
fereth not more from the dimmest Starre, then that
poynt differeth from obscuritie. And the ancient Grekes
saw it so wonderfull a matter, that *Moses* shold tell of
Terahs death, telling in the eight aboue onely all their
yeeres: that to hide the wonder, they put in eight tymes,
and *He dyed*. *S. Stephen* and *Pkilo* in *Abrakams* peregrina-
tion might haue tolde your D. that antiqutie therin
made no doubt. Neyther did ever any Inglyshe differ
from me for *S. Stephens* wordes. For the *Judges* times, my
Booke woulde haue to de him by perticuler accomptes,
where *S. Paul* bringeth 18. stories to one worde: that no
Virginalles were better in tune, then that harmonic of
time: though your D. woulde needes be busie with me,
for the seauen yeeres of Conquest, and the seauen Iubilees
to *Samuel*: seauen Seauenties to *Nebucadnezars* warre, the
seauenty of Captiuicie, and thence the seauen Seauenties.
But for *Abrabams* Promise, I most labored to reforme
him: that he might not preuayle to marre the two most
heauenly Promises, and noblest ioyntes of all the Bible:
that, and the other to *Daniel*. In a disputation vpon *Mel-
chizedek*, I conueyed a redresse of his opinions: which
because somelitle marked, afterwardes I graued in brasse,
by reason of some Pictures, a view of the whole Bible,
freendly

freendly amending his breaches of all the buylding.
This also being vnregarded, directly do I reprove your
Studentes, as denying the Redemption by a strong con-
sequent: who holde, that it fell not out in the time pro-
perly tolde: whereas men and Angels wyll holde, that
otherwyse it coulde not be from God: and the Iewes
seeke no more colorable defence then to proue, that the
proper time cannot be proued to agree with the prophe-
cie. Therein also I founde your Studentes enemies to
Gods truthe, as before: and bitter, because I likken them
to Nero, harping at their owne cities flames. Hearing of
their rage against my cause, and mee for that, I wrote a
smoth treatise of the whole time, with fuller handling of
euery ioynt, as though I had no aduersary: with a Preface,
telling what sonie others thought of him, whom yours
do so much despise: thinking that among indifferent
Athemans Eschines must giue leaue to *Demesthenes*, ex-
tremely accused, to proue how for all his times, others
woulde haue made him a garlande. Thus I haue tolde
what, and why I haue printed. Now for the next poynt,
I thinke it not amisse to call your Studentes dealinges to
accompt, and to request, what Christian defence they
can make, that the pleasure which they tooke in speaking
against the truthe, and the defender, may be bitternes to
them in hearing a recompence. I wyll not complayne
what hinderances and grieses they wrought me: but call
them to accompt basely, for bad dealing.

1 First, your D. taught in his first speach, that Papistes
might haue helpe by my doctrine, *Ciceronus* harnes, in
his lecture Cxvj, where al our nation in the *Genusa* bible
are of my minde: and from *Ciceronus* his Olympiades
are counted: and they should be *Ciceronus* hatnes.

2 He confuteth mee for that which he no lesse then I
writeth: that the 490. yeeres are begunne from *Crus*
first, and are complete at our Lordes death, and mea-

neth to finde me senselesse: not opening to the worlde
how through his. xii. monethes paynes, he confuteth
himselfe. *Quo quid sol vidit vnglam mirabilius?*

- 3 He confessed to mee, that he had not studied these
matters: yet tooke vpon him to disgrace me in ab-
sence, making himselfe accuser and iudge.
- 4 He promised me to yelde, yf he saw reasons. When
they are shewed, whose fault is it, yf he wyl not see?
- 5 You know that I charge him of striuing agaynst all
men, art, and possibility: that wyll not be disproued.
- 6 A D. of yours tolde him thus when I was in Germany
1590. *Inibis paruam gratiam a Christianis qui conatus es
hanc prophetiam Danielis labefactare. Trætere a qui istic mos
est in vobi in absentem: ille cui contradicis iam est in media
Germania. Adhaec vis aduersari omnib. Nos omnes sumus
in eadem sententia.*
- 7 Any myght maruayle how euer he durst confute a
particular man for the vnuersall opinion: that in his
xij. monethes gaynesaying, he can not bring one sillable
faultie against the graunt, and good of our present
Religion, and Diuines. VVhether meaneth he to haue
his aduersarie and all the Realme senselesse, that cannot
marke this? All men know that he hath made many
blasphemie the trueth vnawares: who woulde rather
die, then do so willingly. If in warres a man shoulde
fight against them who hire him, and giue him auth-
oritic: it would be looked vnto. It is no more lawful in
learnyng to confute all the learned, and learnyng of
the present state: and to do it by stealth, it cannot
agree with the cogage of a learned Christian. VVhile
the Sunne sayneth, herein he can not be defended.
- 8 Touching the pretence that antiquitie is of his side,
a sincere minde shoulde soone acknowledge, how that
is turned against him. Thus it standeth. 1500. yeeres
writers are in the generall on his syde (sauyng that all
Ibrewes

Ebreues al their troupes, millions are against him) but
o^lde Greekes & Latines are once with him, yet turned
against him thus: 230. yeeres *Iudah* was vnder *Persia*,
saith antiquitie. Part the time, say I, by the Iewes com-
mon weale: one part from *Iudea* s^turne, or the *Pers-
ians* Monarchie, vnto the building of the Temple by
the 4900. returned. VVhat doth antiquitie make
that tyme? 18. yeeres: very well, I wyll graunt that all,
and 14. yeeres more. Now from thence to *Alexander*
the great, the D^r. cannot complaine that I make it shor-
ter then he doth: and therein antiquitie can helpe him
nothing, where he most iustly doth damne it: as in par-
ticular other stories antiquitie dammeth the errore of
it selfe. VVhy may not I do so? Now if I proue that
antiquity al euery one man that cuer wrote vpon some
one sufficient poynt, is of my side: what an iniurie is it
to all the worlde, so to set a face vpon defences dam-
nyng of hym. VVhy woulde not he playnely tell at
the first thus: 1500. yeeres wryters are with A. C. for
the Temple, that 4900. men at the retурne shoulde
buyld^e it, as all the Talmudistes holde at 18. after the
retурne, and not 107. But yet he wyll confute all anci-
ent preuayling opinions. An oratour of plaine dealing
should not enter an action against *Ctesiphon*, where *Dio-
mosthenes* commeth principall.

- 9 An other vnhumane part of this kinde he shewed,
in saying, that in this phrase *Ezra filius Saraiæ*: the
terme *Filius*, Sonne, deceaued me: where by him it
shoulde be *Abnepos*: the s^tir from him. I pleade that I
am sure so it is: if it were not so, marke how he conflu-
teth all the worlde: Hebrewes, all the millions that
folow the Talmudistes in *Aboth*, and al their consentes
in *Seder Olam*, their common register, and in *Rambam*,
in their successions, and in *Sepher Mitzvot gadoloth*:
namely after them *Iarchi*, *Abrabbaneel*, *Kimchi*. None

are to the contrary (but *Zakuto* forgetting himselfe, for one dissent.) *Ierome* is of the same minde: which thing your D. shoulde haue professed: So be our learned men, *Basinger*, *Pellican*, *Lauater*, *Lyra*, and *Stella*, with the generall opinion of Rhomistles: and no Disme of Englande, to my knowledge, euer was of any other mynde. But contrary all helde the fourth of *Ezra* a witty Booke, wherein *Ezra* (as borne where I set him) is a Prophet 30. after the burnyng of Ierusalem. This was not fayre play, to blame ell in deede, and pretende noueltie in one. As he talkyng of *Ezra*, sayd, that I shoulde do wel to confesse my ouersight: seeing he, not I, as ouerseene, he shoulde remember, *Patere legem quam ipsi tulens*: And to tell plainly, how all be against him. If *Marcus* were aliue, who vpon *Aggai* maketh *Ezra* sonne to *Saraias*, he woulde maruel why any shoulde thinke otherwyse. I asked *M. Fra. Junius*, whose sonne he thought *Ezra*? He answered, who dare deny him to be sonne to *Saraias*. Now the confession of *M. Junius* is little lesse against your D. then his owne. And yfall antiquitie make *Ezra* lyue 50. yeeres more then the *Persians* raigne: your D. wyl confesse, that by antiquitie my cause standeth, and his falleth.

- 10 The vniuersal consent of the French, in their edition 1588. is fully on my side, and exprefly, where *Ezra* is sonne to *Saraias* vpon 1. *Cb. 6.14.* relied vpon. *Filius Ezra 7.1* as I tooke it: whom all, he confuted, and against the same his hearers triumphed, when they sought onely my disgrace. If none euer were of his mynde for vncertayntie in *Daniels 490.* against me, nor for *Ezra*, why am I onely blamed? or what reuerence of men, do his wordes beare? And this one poyn(t) (where al the worlde is on my side) Ebrewes al, Greekes al, Latines al, ouerthroweth al his Chronicle and strife: and as he ouerturned al religion, in framing

an vncertayntie for the Angels number: So when he feigneth *Ezra abne potenti Saraiæ*: he might as wel giue a new Bible from his authority. *S. Augustine* sayd that *Ezra* was borne in Captiuicie. And so he might: but begotten before, as *posthumus*. And any tyme of the Captiuicie woulde serue my turne. But never any was towarde his minde.

11. VVhen the French heare that al their iudgement is disgraced, their commanding of *Daniels 490*, for a rare iewel, for the certaine tyme of our Lord his death: & likewise for *Ezra*, by one that brocheth a new opinion from his owne authority, pretending to confute one man, what wyl they say? Not *Calvin* only, and other wholly my partners, nor *Innius* and *Scaliger*, onely his partners onte, but al the nation is of him confuted, and al nations of the earth. And I might turne ouer the cause to others, whose hand was in it before mine.

12. And for my learned friende I must needes confess this much, that when he hath his owne side, and al the worlde flyt against him, and yet hopeth of a victorie, he hath a most valiant courage. But I, as one in *Hemer*, woulde wylle courage not to exceede safety. So for *Mardochai* al Churches, and natuic iudgement: for *Daniel* and *Ezra*, euery feueral man is agaynst him. Now it wylbe an hard demaunde, whether it were better to haue al Vniuersities with *Helice* and *Bura*, or pestered with Studentes, as M. Doctors hearers, who triumph that manifolde testimonies of all the wörld, brought to prooue the Sunnes seruice recorded vnto the Redemption, haue bin confuted among them by their owne authoritie and courage? The Sonne neuer sawe the lyke dealyng.

13. But touchyng your D. I woulde gladly shew him all reuerence, not hynderyng fayth.

14. Iniuries of his hearers must be recorded: whereof
one

one Bachelor of D. meeting (1589) at Tocester with one
H. R. of London, and a Minister of Lancashire, who
founde comfort by my paynes: that B. sayd, Qur D.R.
hath confuted all that Booke: yet he could tel no one
thing, but sayd, that he had that booke, and coulde vnder-
stantande nothing. How diuinely he pleaded igno-
rance in his owne language and profession, I let other
iudge: yet he would be a Bachelor of diuinitie.

15 I wylioyn a late like part. M. Kopb told that of my
Apologie all you D.D. thought the same. How well,
others know. If vtruly, you must blame him. Two
of you, one in writing, the other in speach sent me, tell
the contrary, that no one arguement can be answered.
If he haue a desire to winn fame for resistyng the hart
of Religion Gabrels lampe of all Scripture, he must be
censured as a Julian or Lucian. But I haue some better
hope of goodnes in the man, after that your D. publi-
sheth his recantation. And I trust, he wyll regarde the
common truthe, & Gods honour, more then his owne.
Nuer any so disgraced Gabriel, as his lectures do.

16 A like part, hurtfull not to me, but to your Scholers
fame, I wyl here toyne: At his readinges 1589. vpon
my going to Germany, by some of your young heades
it was blazed ouer all London, *Omnibus & lippis notum*
& tonsoribus, that your Doctors learned reading droue
me away. A Damasell put in Bridewell for refusing
our Churches assemblies, vpon mention of my iudg-
ment, could reply, that your D. droue me away. Yet I
had sent him worde afore by two of New Colledge,
that if he were not soylde, I would never more handle
penne: and a sharper warning by M. Kemel, by which
he made him make the tyme 190. yeeres, iust as I did,
and dash all his former paynes. VVoulde any of you
take patiently such sauage injuries, as to abide oppro-
brious spches, where the confuter proueh good, the
cause of the confuted?

- 17 An other part no lesse grosse, or rather fullie the
part of a bad man, I can not omit. A. M. of art of your
breede, being at London on Thamis 1590. in a Bote
with one M. A. Cot, and others, sayd, that I had yeel-
ded vnto your D. for Mardochaj: that not he, but *Kis*
was the captiued. Then one knowing the contrary,
sayd. Are not you ashamed to beleue one so, that the
last weeke openly read with cleare reasons to the con-
trary. Are ye past shame? Then sayd the M. of his art:
You in London speake ill of M. D. R. And why shoulde
not we of Oxford speake so of M. B. Yf this must be
so, I must request all the graue of our nation, to ad-
mit neuer any Oxford testimony against mee.
- 18 The lyke part of one speaking to certaine Coun-
sellers, when the Court was at Oxford, I put in print,
how one of yours sayd, that I was ashamed of my
cause, and yeelded vnto your D. His eyes might haue
 tolde him, that I wrote otherwyse to all Christians,
and specially to some Honorable, in an other opini-
on. The like part a third man playde.
- 19 An other boine in Hereforde towne, of B. N. C.
told one thence in Paules, that his hart rejoiced to see
how your D. flouted mee, as promising to lende my
Rabbines, and after for feare, breaking promise. If your
D. did so, this much I must tell him, That all who
know both our studies, wil say, that I haue spent more
yeeres, then he hours in the principal Rabbines. It may
be founde that neuer any Rabbine was of his minde
for the cause then in stile of Mardochaj, nor against
mee. He deemed that he had the Chalde Taraphraſt by
which he was most notably condemned: and thought
that he had *Aben Ezra*, but was deceyued. By all ar-
gumentes that can be brought foorth from any Rab-
bine vpon Scripture, or either Talmass, I trow he shall
 finde his condemnation sure. *Jupiter* and *Mercurij*

might sooner make *Ampbityo* and *Sofia* beleue others
to be them selues : then he make any from *Rabbine*
recordes beleue *Kis* not *Mardochaj* to be of the Cap-
tived. Floutyng from your men I can not stay : but I
can shew to others, that they haue no more stay for
trueth in these studies, for the holy story, then *Physses*
shyp had stay in a tempell, when he knew not where
stoode east or west. I cannot abyde to floute, and I
am sory that your D. woulde be counted pleasaunt
that way. But for sad trueth, the blinde may see all
kindes of study turned agaynst him, euen such as in
which he put al his trust and confidence.

20 His fayth stayed vpon Olympiades: and by them
he woulde gather 560. yeeres precisely. But they are
turned agavnst him : and *Pblegon* taketh part with my
syde : in whom ys he rest not, then I shew that *Tbal-*
lus, *Castor*, *Pblegon*, *Timaeus*, *Pbinthus*, *Xenoplon*, *Lacrius*,
Africanus, *Clemens*, *Triclinius*, *Sosigenes*, *Pampkila*, *Apol-*
lodorus, *Plutarch*, and such, differ so exceedingly one
from an other, and from them selues, hundrethes of
yeeres for famous matters, touching Olympiades, that
one myght wonder how your D. coulde misle, to see
that by them *Cyrus* myght touch *Iudas Machabeus* :
Aggai and *Zachary* goe afore *Daniel* and *Ezekiel*: and all
heathen antiquities be brought vnto an infinite *Chaos*.
Likewyse he myght haue scene how by prophane
Greekes the *Persians* myght be sayd (in *Clemens*) to haue
reigned 500. yeeres, or bare ten yeeres. He spent his
tyme not in these studies. And I commende his cou-
rage, that durst prouoke one readier of youth in this
tongue, then in any. He lytle looked that 50. of 80.
in *Eratosthenes* accompnt, cited by *M. Ioseph Scal.* shoule
be cut off. For twixt *Cyrus* & *Xerxes*. He lesse looked
to haue all the worlde with *Iude* to proue this. Lyke-
wyse thence he marked not, that *Iocrates* maketh

Atbens

Athens principality 25. shorter then *Lycurgus* doth: (Wherein I coulde wyshe it to be no more thortened.) Nor marked how *Athenianes*, *Andocides*, and *Aeschines*, recken for those tymes 30. where *Thucidides* and *Xenophon* make but 14. Likewyse *Aeschines* scholership vnder *Socrates*, and his warfare vnder *Alcibiades*, and death after great *Alexanders*(the doubtful poynt) recorded from *Demetrius Phalereus*: this wyll make *Lysander* neare *Alexander*, then *Olympiades* account about 30. yeeres, though some *Olympiades* proue the same: for K K. *Philip* & *Mausolus*. The very same is holpen by *Plutarch* and *Vlpian*, by *Lysias*: for if *Lysias* were 62. before *Athens* fall, and a pleader for *Ipbicrates* at *Philip Macedons* tyme, the distance can not be about 50. but rather lesse then halfe. The *Olympique* fayth is fayne to deny the orations to be from *Lysias*: as though *Plutarch* and *Vlpian* knew not the style of *Lysias*. So yf the Angel had spoke nothyng, cunnyng humanistes myght haue scene the same space from heathen. *Ælian* that maketh *Demetrius Phalereus* to be seruant to *Conon* and *Timoteus* (*Conons* death being neare *Lysanders*) and *Phalereus* seeing the 70. translaters: this also would haue troubled your D. hope of a longer compt then the Angels from Heathen. *Iso-erates* agayne woulde resift him, that telleth how *Lacedemon* in ruled Greece not 34. yeeres, but ten: though he touched not exächly *Leütra* fall. But *Tolybius* who telleth that by the 12. yeere they were at the losse of it, gal- leth the *Olympiques*. *Atheneus* troubleth them some- what, in whom *Philip* reigneth not 24. yeeres, but 20. And *Clemes* more, in whom *Alexander* by some is 12. yeere hygher then by others: that is neare *Socrates*. And agayne by *Phalereus* the same is playne, out of *Reinccius*, for if he liuing so long after great *Alexander* were schole- fellow with *Alcibiades* brother, the space betwixt *Lysan- der* and *Alexander*, can hardly come neare halfe 70. The

whole speaches in the later Attique oratours talke in the same tenour of *Conon*, and the equals, as knowen well to some then alyue. Thus *Grecia* is with S. *Mattbew* and S. *Luke*, in their ages: and not I, but your D. hath the new opinion. For ten by him must draw 527. yeeres in their successions: the lyke whereof since *Davids* tyme, that is 2500. yeres, the Sunne never saw. I may not blame him agayne for callyng those ten men the glory of all the earth, and rare argumentes for this cause, *Obscura sydera*. But this I may tell, that adiuine, M. I. I. bred at *Cambridge*, there in judgement holden inferiour to none of yours, seeing in the countrey your Doctors booke of Lectures, was greeued to see therin for those ten men these wordes: *Autoris Concentus obscura sydera*. The man him selfe tolde mee: And gaue your diuines this prayse, that they were indifferent judges: and sayd, that your D. was now out of his studies. That, all the worlde may see, whom rancour blyndeth not. But how then wyll he be able to satisfie the Church, pretending trueth and antiquity, and defence of the settled opinion, disturbing all Englande, all Europe, and Asia. May not I require that he be called to accompt, for what one syllable in my Booke for this matter, differing from others of our best he blameth me, and putteth me to priuate paynes and charges, for the defence of the publique trueth? If the young student delyght in floutyng, let him see whose dealynges defrueth that: your Doctors, myne, or his owne?

A graue Preacher dwelling betwixt Algate and Bow, gaue this censure: that your D. and one other D. wryting both contrary to them selues, and to the thirde that helde the true, beginnyng vpon affection out-off their studie, had made many Athiettes. The man, yf partiality might serue, is knowen otherwise bent. Many haue sayd since: What, shall we study the Bible, when so great Scholers cannot agree? And a Preacher of your breede,

now

now teaching in London, seeing your D. confuted, sayd,
For two pence halfe peny he woulde be of eyther op-
inion: to such a pisse come your Diuines. They triumph
at the firsit, as hauing caried away Burly spoyles, and am-
ple laude: how one is by yours confuted, for endeuoring
to proue, that God draweth vs by the Sunnes Chroni-
cle, vnto the Sonnes iustice, contriuyng all Librariest, all,
playnely to this high poynt. When the matter is de-
tected, that he contuted the trueth, himselfe, and all the
worlde: then a new pestiferous errour is bred, that the
matters are small: though they be the harmony of all
Scripture, 2nd ioy of Christianity. An other B. of D. of
yours neare Lon. thanked God, that he never troubled
his head with these matters: That is, why God vpon
Terabs death, leaueth to honour man with the Sunnes
ourneys, and tyeth all to the promyse of Christ: and
what wisedome *Gabriel* promised to teach *Daniel*. Behike
yong diuines are in deepe mysteries, that can dispise such
high poyntes.

But here I must needes pardon your young Students:
whereas Preachers abroad, some not of your breede, fall
to grosse schisme. A certaine learned man was to be pre-
ferred vnto a charge, one that helde my studies for the
trueth of the fraine of the Bible not vnproufitable. An
aged graue Gentleman liked well to collate a place on
him. Certayne that would be counted Preachers, desi-
rous of that which they call reformation, aboue al holier
knowledgē, come to the Gentleman with greater heate
then the Terentian Chremes came to Simo, charging the
Gentleman in his conscience, that he shoulde not prefer
him, for the doctrine which he liked off. The gentleman
asked an olde great-learned man, what he thought of the
doctrine, and of the man. He shewed how grossly the
Preachers were deceaued. Because of their calling, I wyll
not lyken them to *Alexander the Capper-smith*: but I

am sure that *Paul* would abandon them. *Olde M. John More*, preacher of *Norwich*, lately a neighbour of theirs, one in their zeale, but seasoned better, no colder then they, & as great a student in the text Hebrew & Greke, as they knew any: he was of an other spirit, & disdayned not to tredae in euery step, where these men, like *Paris of Homer* shrunke, as if they had troden neare a Serpent. I know it to be farre from your D. minde, to pricke forwarder rumors in that kind. And I thinke that he is resolute, how zeale (as Lewes proued) running afore knowledge, is the ruine of Religion: and knoweth tradesmen, who be cunninger in the deph of the holy booke, then the common sort of teachers: whose zeale medleth not beyond their owne boundes. I would not be thought to thinke, that your D. could fauour such dealings: But because they wil needes be shrowding vnder his wings, I thought good to warne of that. This euil sownen by mistaking your D. is like a *Grangrena* further growing. A Cambridge man that liueth in Essex a Scholmaster and a Preacher, meeting with a Gentleman that knew from *Genisis* to the *Apocayps*, the frame of the Bible better then he, was counseilled by that Gentleman to make a declaratio of christianity, how in al ages it was cleere (before he trauelled to stir the simple vincertainty) and to make the people know the everlasting certainty of saluation, by *Moses*, the Prophets, the Gospel, and the Epistles. He answered, that soime bookes of Scripture could never yet be vnderstood: namely the Reuelation. The Gentleman vsing an instance from some for that, he sayd, that your D. had confuted that paines: though he medled not with one worde. You may see what harme to himselfe, and to the Church is wrought by his reading, being mistaken, and misreported. I could wish that he would eyther reuoke all his gain-sayinges: as I charge him, that they be all iniurious & errorious: or print al his lectures, which

I saw

I saw for the one halfe, in yeeres reading, that all might
see what is in controuersy.

Marke further infection of an other learned man: I
know not whether he were bred amongl you, a cer-
tain Gentleman, whom I never saw, wnteth to a friend
of his from Dunller in Staffordeshyre, to a Londoner
thus: Dec. 20. 1592. I hearde not long since, a learned man, yet
ignorant, and ouer swift in iudgement, dispraye this Booke (of
Scripture Conceit) as needlesse, and a superfluous worke:
of whom I demanded, whether he did know it: or ever read it.
His answere was, no. How can you give iudgement then, sayd I,
of that you know not. He answered, that he heard so. I bus lea-
ving the counsell of S. Iohn, which biddeth vs try spirates, whe-
ther they be of God or no: such fall into the curse of the Lord,
that call lyght darknes, and darknes lyght: that judge euyl
and euyll good. Although he tooke himselfe learned, I am sure
he was not able of his owne pregnant wit, so much as to reade
over the booke in such ord: r as it requireth, without an instruttor
much lesse then to understande the same, and the drift therein.
The Gentleman that wrote this, fauoureth much your
Studentes, and hearing of my iust grieses, wrote a request
to beare with the losers. But when he perceiued the
strang dealinges of soime from you, and sauage barba-
rousnes, he was of that mynde, that pitty may not marre
the citie. VVhat some Doctors of Cambridge thought, I
recorded. One being at London vpon your Doctors first
Antilogie, being asked of a Londoner, what he thought
of the Booke which your D. confuted, sayd thus: The
argument is as profitable, as could be chosen for this age.
Then sayd the Londoner: yf it be so, VVhy did none of
you DD. or of the BB. take it in hande? Then sayd he:
The man who tooke it in hande knew, by reason of his
studies in the tongues, longer then any others, that he
was ablest to performe it. Truely, I woulde not for any
preferment, hauetroubled her Maiestie with accepting
any

any worke of mine, aboue all others in the kinde: in
yeeres the youngest of dealers in so weighty affaires, vn-
Jesse I had thought my houres most of any in that study,
and my selfe able to keepe our nation from all foyle for
accepting my paynes. And I know that by that helpe,
an other may see more into Scripture by a learned guide
in few monethes, then I coulde before I founde the or-
der, in ten yeeres. And a certaine Nobleman of my age
tolde me, that he learned more in two houres by that
helpe, with open speach vpon it, then by all his former
. paines. I hope you wyll beare with me: the cause is not
now mine owne. And I may giue as good leauē to dis-
grace the cause, as the defender. *Pericles* or *Nestor* would
do this unpronoked. *Job*, *Mōses*, and *Paul*, would in de-
fense speake of them selues. And as I made the cause
sion private by arbitrement to be publique, so I wyll
enterlace here the testimony of a publique person. The
Archbyshop of Canterbury his grāce, you know, was by
both sides chosen vmpire: you may soone know whe-
ther he thus censured, That neuer any humane paynes
was of greater trawell and dexteritie, then against. 1500.
yeeres errours, so to cleare the holy Story, as the booke of
Concent hath done. Of what spirite then shal we holde
Studentes, that cannot abide their owne Religion to go
cleare forwarde, nor the publique testimonie, which
standeth as the Princes owne? I most humbly woulde
intreate her Majestie, to commauide that a publique te-
stimoniē which might be knownen ouer the Realme,
may passe betwixt ys. But now I desire your goodnes to
giue your testimony, eyther in print, or as you wil: whe-
ther I holde not the trueth, and haue bin more grossly
inuiriéd, then euer any by any of a contrary religion. I
hope all, wyll so conclude, who reuerense learning, care
for trueth, honour Scripture, and regarde Religion.

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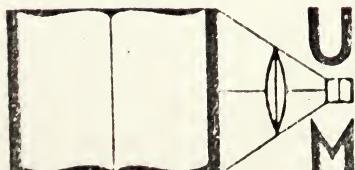
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